

A
Modest Inquiry
INTO THE
MEANING
OF THE
Revelations.

IN A
LETTER

To All Such as Wait for the

Kingdom of Christ.

Bible N. T. Revel. Apoc.

By a ^{1st}LOVER of the *Second Coming* of our
LORD JESUS, and of the *Blessed*
Myllenium.

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A
Model of
INTO THE
MEANING
OF THE
Revolutions
LETTER



By
J. G. ...
and of the ...
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THE PREFACE

By Another Hand.

To the Sober and Consciencious Reader.

Reader,

IT is Asserted (by Our Lord,) That in the Last Days such Troubles will be, as the like from the Beginning Never was; and consequently, the greatest Tryals, and strangest Revolutions; and how near this said Time is, alas! very few imagine, &c. Also, it's to be believ'd, That it is (as of Old) from the Spirit of Christ, that much of Himself, and His Kingdom, is held and wrapt up in a few Words, and little Room, as Mighty WORKS of His have been, and will be, done in a Little Time; for most Wise Ends, best known to Himself. But whoever Thou art, or whatever Sect, Party, or Opinion of, if thou art (by the Good Hand of Providence) so favour'd, as to have the Perusal of This Divine EPISTLE, (the Author of which, whom in Christ is, and will be much Honour'd, be not unduly Solicitous about; But) be heartily Implying the God of all Grace, (for his most blessed Eye-salve) to Enlighten thine Eyes, to see the Great

THE PREFACE.

Things contain'd herein, and open thy Heart to receive the Glorious Truths and Witness of these Last Days; and so enable Thee to live accordingly, and be upon thy Watch, &c. ready to follow the Lamb Faithfully to Death, &c. And not be under that most sore Judgment, viz. in Seeing you shall not see, &c. Nor as one of the Foolish Virgins, when the Bridegroom Cometh; whose Coming, certainly, draweth Nigh, &c. to the Manifestation of the Sons and Daughters of God; from the many contrary Ones, and great Pretenders of this declining Age, whom Now are not known Each from Other; but, as yet, most confusedly mixt together (in the many several Assemblies or Parties) even as Tares amongst the Wheat, until the Harvest, &c. Matth. 13. 37, &c. And that the Lord is very Near, (and His Reapers, the Angels, to be sent abroad, also Near) His wondrous VVorks more and more Declares, &c. But, I say, Ponder well this said EPISTLE, and Read it over and over, (as need will be) and thou wilt have abundant Cause, as some have, to Magnifie, forever, the exceeding Riches of wonderful Grace for it. Now casting this little Mite (as a small Seed) into the World, committing it to the All-wise God, and to Thy most serious Consideration; I Rest,

Thine to Serve,

L.

THE

To All such as wait for the
KINGDOM of our
Dear LORD on Earth :

*Grace, Mercy, and Peace, be to all
such.*

FAR be it from Me to undervalue any of our
Protestant Writers, who have in Faithfulness
endeavoured to Expound the Prophecies;
Nor may I equal my self with them, in
Learning, Wisdom, or Grace, being but a
poor shaken Reed, a Sinful and Foolish Man:
Yet observing in the Gospel, how God Revealed high
Things to Babes, and to Illiterate and Mean Persons,
(and that such as are chiefly concern'd in the Revelations
are Redeem'd from Men, &c.) hath not left such a Foolish
One as I am, without Hope, that the Spirit of God may
shew Me also (having long delighted in such things)
his Mind therein: And it is my earnest desire, to all such
that are concern'd herein, that they lay by all Passions
and Interest, and lovingly hearken to each other, and
confer together about the Meaning of those precious Lat-
ter-Day's Prophecies, that we may (in a way of Truth

A

and

and Righteousness only) endeavour to build up one another in our most *Holy Faith*; forbearing all bitter Invectives, and railing Accusations, as much unbecoming the Gospel; provoking one another to Love and good Works. Wherefore, in this small *Treatise*, I shall endeavour Brevity; and, in the First Place, lay down my Apprehensions concerning the scope of the *Revelations*, from the Fourth Chapter onwards; *viz.* That it is to declare such things, as are to be a little before the *Myllennium*, and that do especially concern the bringing-in of the *Kingdom*, being the *Preparers of the Way* thereto, and the *Kingdom* it self: But the greater Part being preparatory thereto; and that also more especially relating to Two sorts of Persons, and One Place, *viz.* Such as are the Instruments in *God's* Hand, to carry on this *Work*; And such as are the Devils Instruments, to hinder this *Kingdom* as much as may be; and the *City* chiefly concern'd in these Affairs. And in this small Piece, I shall pitch upon these Three Parts, *viz.* The *Witnesses*, The *Witnesses*, And the *Beast*: And seeing it is plain, that the things concerning these Three, take up a good part of this *Prophecy*, and that they all Three are within one Spot of *Earth*, or in one *Land*, called so often by the name of *Earth* in this Book; I am induced to conclude, That both the *Time* for accomplishing, and the *Compass of Ground*, wherein these things shall be accomplished, are much shorter and narrower than hath been taken to be. And in order to make our such my Apprehensions, (*viz.* That this Book chiefly speaks of the *Kingdom of Christ* on Earth, or what relates thereto) I desire this may be considered:

- I. That in the very Beginning (*Chap. 4. Sc.*) such a *Throne* is seen by *John*, surrounded with such Men as are undoubtedly to be Rulers in the *Kingdom of Christ* on Earth;

Earth; as by them is expressly said, (*Chap. 5. 10.*) having *Then* Crowns, and then made Kings and Priests; even, *Then*, when that Throne was set; which Throne was not the same that had been before, unless in *Types*, being expressly declared concerning those things he then saw, that they were to be *Hereafter*, (*Chap. 4. 2.*) Neither can we suppose those Men (*viz. Living Creatures and Elders*) to be the *Souls of Martyrs*, seeing we read not of them being seen by *John*, till the *Fifth Seal* was opened (*Chap. 6. 9.*) And therefore, what can that Throne be, but the Throne of our dear Lord, His Kingdom prepared in Heaven, and just ready to come down on *Earth*? Even as that *Bride*, the *Lambs Wife*, is so prepared first in *Heaven*, before she comes down on *Earth*; so as it may be said, *God Tabernacles with Men*; (as, *Chap. 21. 3.*) For after the *Lamb* had taken the *Book Sealed with Seven Seals*, out of his Hand that sat upon the *Throne*, and had opened them, His *Kingdom* comes to be manifested; the *Trumpets* and *Vials* being a fuller Manifestation of such things, or under them is a completing such things on *Earth*, as were before, by opening the *Seals* done in *Heaven*; For that always goes before, *viz. the Decree of the Watcher*, as is said concerning *Nebuchadnezzar*, (*Dan. 4. 13. &c.*) and as is said, *Heb. 8. 5.* These things are but *Examples and Shadows of Things in Heaven*; and so were Things under the *Law*, made after the *Pattern shewed Moles in the Mount*.

And *Secondly*, The *Time* for accomplishing these things, being expressed to be *1260. Days*, not *Years*; the *Spirit* making plain difference betwixt a *Day* and a *Year*, in this *Prophecy*, (*Chap. 9. 15.*) and therefore we ought not to confound them; And besides, refers the

II.

Meaning of that *Time* to another Expression in *Dan. 4. 16.* &c. Where, by no Expofitor, that Word, *Time*, is, or can be taken for a *Tear of Days*, and those *Days* fo many *Years*, and why therefore, when once explained otherways, fhould that Expression be taken otherwife here? But befides this, if it may otherwife appear, that those *Days* are not *Years*, being on all hands it is agreed, That in these *Numbers* a fet and definite *Time* is intended, (as I verily believe) then it muft be taken Literally. In order to clear up which, I defire this may be confidered, *viz.* That from a *Time before*, to a *Time after* the 1260 *Days begin* and *end*, it is in *Chap. 6. 11.* and *Chap. 12. 12.* exprefly called, a *Little Season*, and a *Short Time*; and all confefs, That each of these *Times* goes before the 1260 *Days begin*. And it is as plain, that each of those *Times* end not, till after the *Seventh Trumpet* hath founded; and if we confider what is laid in the First, When can that be fulfilled, till after the Death of the *Witnelles*, and the Destruction fpoken of under the *Vials*? (as in *Chap. 19. 2.*) Nor how That concerning the ending of *Satan's Time* be accomplifhed, till that be? (as in *Chap. 20. 2, 3.*) And doth not those Words (*Rev. 10. 6.*) exprefly declare when his *Time* fhould ceafe, *viz.* in the days of the *Seventh Trumpet*? For it is very clear, that till then, &c. and after it hath begun, he is very Active; and in the *Beasts Time*, more Worfhipped and Wondred after, and Rampant in the *Throne*, than ever. It tends much to a right understanding of this Book of the *Revelations*, to have those Three laid Particulars fully Revealed, *viz.* What is the true drift and defign of the Spirit of God, to Reveal in this *Prophecy*? Whether, what concerns the World and the Church, from the *Time* of the *Pen-man* hereof, to the *End* of the *World*? or only fuch things as were to be done in the *Last Days*, a little before the *Second Coming*

ing of Christ? Which last Thing seems most clear to me; which also will be very manifest, if the Time, (*viz.* 42 Months, 1260 Days, &c.) be to be taken Literally; as, by All, the 1000 Years are, &c. Which is the Second Thing of great Moment, to have a right understanding of.

And then also the Third Thing (*viz.* Space of Ground) will necessarily follow to be much less, than hath been apprehended: In which, the Witnesses, and the Beast will be found; and those things relating to Them, and the Alliance, be Transacted in; both which seems to me most clear. And in this, (*viz.* Shortness of Time, &c.) I agree with the Antient Fathers; and, in particular, with Jerome, who says, That all the Ecclesiastick Writers delivers this for a True Exposition of Daniel the 7th. of the Little Horn, *viz.* *Quod in consummatione Mundi, quando Regnum Romanorum ē destruendum, decem futuri sint Reges, qui orbem Romanum inter se dividant, & undecimum Surrecturum esse, Regem parvulum, qui Tres Reges de Decem Regibus superaturus sit, in quo totus Satanas habitaturus sit Corporaliter.* Which Little Horn is, by All, confest to be the same with the Beast; and he to arise in the End of the World, and the Fourth Monarchy, and to be a Little King, &c.

In the next place, It may be useful to examine, what Time those Words refers to, (*Rev.* 17. 10.) *viz.* Five are fallen? whether to that Time, when St. John saw that Vision, (as is generally understood) or rather to that Time of the Whores Judgment being come, her Cup being then full, when those things spoken by the Angel concerning her, as past, were actually done? For other things are spoken by the same Angel, as in the Preterperfect

perfect and Present Tense; which must as well refer to *that Time*, viz. *Five are fallen*, as that Place doth, (*Ver. 17.*) For God hath put it into their Hearts; and, *Ver. 18.* *Is that great City which Reigneth*, &c. Neither of which could be in *John's Time*; those *Ten Kings* (as is by all acknowledged) not having a Being, till of some Hundred Years after: Besides, it seems to such as are not byassed, very plain, That that *Whore* did sit upon all the *Seven Heads*, either as a Woman, or a *Whore*; and that *Head* which *John* saw her then sit on, was the *Sixth Head*; he not having so much the Prospect of her in her Infancy, and middle Age, as in her latter End, when she was *Mother of Harlots, Drunk with the Blood of the Saints*, and *with the Blood of the Martyrs of Jesus*.

And the *Woman* sits on all the *Seven Heads*, as well as on all the *Seven Mountains*: All which, well considered, have induced some, with me, to believe, it is a wresting of the Sense, to lean so hard on these Words, *Five are fallen*, to be fulfilled in *John's Time*; and that the *Sixth Head* of this *Beast*, must needs be in his *Time*.

It may also be requisite to consider that Sense, which is put upon the 12 *Chapter*, viz. upon the Word *Heaven*, and that Word, *Red-Dragon*, &c. For the right Notion of some Words in this Book, greatly helps to a true opening of the *Prophecy*; and, *contra*, a mistake therein, leads us far astray; as in Experience we may see: Now, this is clear, the *Woman* and *Red-Dragon* are in the same Place, viz. same *Heaven*: Therefore, who-ever gives such a Sense of that Word *Heaven*, as doth not square to the *Womans* being there, as well as the *Dragon*, and *Dragon* as well as the *Woman*, is not right. But, can this Sense, of the *Woman* being the *Church*, and *Heaven* being

being the *Pagan Throne*, square together? And truly, it hath been no small matter of Wonder to me, to see Good and Learned Men make the *Red-Dragon* to be any other, than what so expressly he is said to be, *Ver. 9. and Chap. 20. 2.* And no where, in all this Book, the least occasion given for any other Sense of this Word, that I can learn. So that, I see no other Notion of these Words can better square with this *Prophecy*, than to understand by the *Woman*, such an one in the Letter; by *Heaven*, the Assembly of the Saints or Church; by *Dragon*, the Devil; by *Man-child*, some one *Eminent Person*; it is very likely, one of the *Living Creatures*, or one of the *Witnesses*. These things Premised, desiring no Man may lean upon what is here said, any further than it carrieth its own Evidence from the Scriptures; I proceed to speak of the *Witnesses*, *Beast*, and *Whore*: And in the first Place, as to the *Witnesses*.

S. I. The Witnesses.

I.
Witnesses.

I Take them to be two Men, yet to appear, as having Power given them to *Prophecy*; and that in some *Protestant Land*; and after that *Time* assigned to them in the Scripture, (*viz. 1260 Days*) literally taken, they shall be *Killed*, and their Bodies lye *Dead* in some Part of the *Chief City* of that *Land*, for but *Three Days and an half*, and after rise again, &c. as related: In which, there are these Four things to be considered; their *Number, Time, Place, and Death*; and each of these have a mutual dependance upon each other. For, if they be but Two, their *Time* cannot be 1260 Years: And if the Place where they lie *Dead*, be but one *Street*; of one *City*, that *Death* must be *Natural*, and *Resurrection* as that of our *Lord*: And on the contrary, if their *Death*

The Reason
of
what is
said of
them.

be

be Natural, all the rest will follow : So that, prove or disprove One, and it much tends to shake or confirm the Whole.

The *Reasons* of my afore said Apprehensions, are these, *viz.*

I.
Reason.

The Scripture expressly declares so much concerning them, (except as to Place, *viz.* Protestant Land) and no where (that I know of) called a *Mystery*, or explained otherwise than as exprest; as at least, some Mysteries in the Revelations are, if not all: Wherefore, I would not venture to add or take from the Letter or Meaning, without the same Book allow it. As to the Place, *viz.* some Protestant Land, I take it to be such, because I judge them most to resemble *Jerusalem*, and the *Two Tribes*, as the most eminent for Profession, of any in the Christian World; and because of the Characters of that City, where their Dead Bodies lye, being more appropriated to *Jerusalem*, and the *Two Tribes*, than *Samaria*, and the *Ten Tribes*: And if (as all consent) those *Witnesses* must Prophecy among the *Gentile-Christians*, it seems most like, they will appear amongst the best Reformed; yet such as Judgment must first begin with, even Those that are reckoned as the House of God; For a Prophet cannot Dye out of *Jerusalem*, saith our Saviour; and why not true in such as Succeed them?

II.
Reason.

The Types of the two *Witnesses* are Two single Persons; and I know no ground in Scripture, to deny that the Person Typified is single, as well as the Type, seeing the Scripture is so exprest concerning them in both Places: And besides, these are Representers of *Christ*, the true and faithful *Witness*, who seem to be made conformable

mable to Him in an eminent manner; and why not in their *Time* of *Prophecy*, and manner of *Death* and *Resurrection*, so far as is exprest?

It is clear, The *Woman* flies into the *Wilderness*, when the *Devil* is cast unto the *Earth*, *Rev.* 12. *ver.* 13, 14, 15. And it is as clear, That then the *Devil* hath but a *short Time*, *Ver.* 12. So that, in the exprest Words of *Scripture*, the *Time*, *Times*, and *Half a Time*, is reckoned but a *Short Time*; being (as it is very probable) yet shorter, than the *Devil's Time* then is: Now, if by a *short Time*, we must suppose, at least, *One Thousand Two Hundred and Sixty Years*, What must we reckon to that short space the *Seventh Head* is to continue? (*Chap.* 17. *ver.* 10.) Besides, (by all the *Expositors* that I know of) that very Expression of *Time*, *Times*, &c. in *Daniel*, is taken for no more than *Three Years, and an half*; and what ground is there to take it for more, in this Place? For generally all those Numbers are reckoned alike. III. Reason.

The *Scripture* doth not in (*Chap.* 11.) call any *Witnesses*, but such as *Prophecy One Thousand Two Hundred and Sixty Days*, do such things as are there said to be done, and in the end of that *Time*, are *Killed*, &c. Which cannot be said of most, if those *Days* be taken for *Years*: For the end of the *Witnesses's Prophecy*, is the end of *One Thousand Two Hundred and Sixty Days*; and we have no ground to say, They shall be *Killed* till then: And it is clear, they must be *Killed* then, &c. And if the *Time* of their *Prophecy* be taken in the Letter, the *Time* of their lying *Dead* must be taken so likewise; and then their *Death* cannot easily be supposed any other than *Natural*; and then *One spot of Ground in that City*, must needs be the *Place*: And then it will follow, as to their *Number* IV. Reason.

also, that it should be taken in the *Letter*. And indeed, to me it did never seem probable, that the *Witnesses* could Dye *Spiritually*, (seeing that *Serpent* was to *bruise their Heel*; and they are reckoned amongst the *Overcomers*) nor *Politically*, (seeing, in that Sense, they never was a-live, nor will be, till the *Kingdom* be given to the *Saints*;) therefore, I understand not, how they should dye any other *Death*, than that of the *Body*.

§. II. THE BEAST.

II. *The Beast* **T**HE Second Thing to be considered, is, the Beast, spoken of in the 13, 17, and 19. *Chapters* of the *Revelations*, &c. And I, with Others, take them in those *Chapters*, and 14, 15, and 16. *Chapters* also, to intend principally the Same; only in this We differ: I do apprehend the *First Beast* (*Chap. 13.*) meaning the *Seventh* or *Eighth Head* of that *Beast* (*Chap. 17.*) to be a *Single Person*, the same with that (*Chap. 16. 13. and Chap. 19. ver. 19. and 20.*) And I take also the *Second Beast* (*Chap. 13. ver. 11.*) to be *Another Man*, the same with the *False Prophet*, mentioned *Chap. 16. and Chap. 19.* And as to the *Beast*, he is such a One as follows *Seven Kings* in one *Nation*, or that rules Successively over *One City*, having the *Names of Blasphemy* on them: One of which is to be *Killed* by a *Sword* and that *Wound Healed again*, by what succeeds; and begins after the *Witnesses*, because he continues after them, (having but *Forty Two Months*; literally taken, to continue); in which *Time* he is much wondered after, prevails much over the *Saints* and others; makes All that *Buy and Sell*, to take a *Mark* in their *Right Hand* or Fore-

Forehead; Kills the Witnesses; is taken at the *Battle of Armageddon*, and cast alive into the *Lake*, which burneth with *Fire* and *Brimstone*: The above-said Description being what is exprest in the *Scriptures*; I shall not need to insist on any part thereof, but such as is in Controversie, or otherwise determined by most; which may be comprized in these Two Things, *viz. His continuance*, and *His being a Single Person*; not a *Succession of Persons*, or a *Government*, taken only as an *Eus Rationis*. My Grounds for the *Forty Two Months* being taken in the *Letter*, may serve also to prove him a *Single Person*, &c. and are these, *viz.* Besides what is said concerning the *Time* of the *Witnesses Prophecy*, (for, prove One, and prove All) being generally confest to *Synchronize*; and as There the *Time* of the *Dragon's* being on *Earth*, is expressly called a *short Season*, which includes the *Time* of the *Beast*; I say, besides these aforesaid *Reasons*, I shall add these, *viz.* *Reasons of what is aforesaid of the Beast.*

It is not probable, That ever there was any *Government*, since *Christ's Time*, of that continuance, *viz. One Thousand Two Hundred and Sixty Years*, as that no Man could Buy or Sell therein, without *Eternal Damnation*: For it is expressly said, *That without a Mark, &c. none could Buy or Sell*; and that All were compelled to receive it, *Chap. 13. 16, 17. And Chap. 14. 9, 10, &c.* it is as exprest, that, *If any Man do Worship the Beast, or his Image, &c. he must be Tormented for ever, &c.* And can we judge *All the Emperours and Popes*, in that *Time*, are *Damned*, or the *People* under *Them*?

It seems probable, That the *Beast* (*viz. that is chiefly spoken of in these Chapters*) ariseth not till after *Babylon is Fallen*: For, after that *Angel* (*Chap. 14. ver. 8.*) had

declared its *Fall*; Another follows, (*Ver. 9, &c.*) to warn the World *against receiving the Mark*; which cannot be supposed, but must go before the *Sin*, and therefore before the *Beast* impose it. And by the *2. Theff. 2. ver. 3.* it is clear, *That there must first be a Falling away, and then the Man of Sin be Revealed, that Son of Perdition, &c.* Who seems to be that very *Same*, who (*Rev. 17. ver. 11.*) is said to go into *Perdition*; which *Falling away*, must be taken for some peculiar and remarkable *One*; and, most likely of such a *City*, where, it is certain, the *Beast* will be: For that *Falling away*, or *Fallen, fallen*, (*Chap. 14. 8.*) I suppose, is the very *Same* with That, *Chap. 18. 2.* occasioned by that which the *Ten Kings* (*Chap. 17. 16.*) do to *Her*; and not *Her utter Ruine*; which comes by a more immediate *Hand of God*, (mentioned *Chap. 18. ver. 8, &c.*) from *Heaven*; and rather *Saints*, as *Instruments*, (as *Ver. 6.* seems to import) than by such as *make War with the Lamb*, (*Chap. 17. ver. 14.*) as the *Ten Horns* shall do, who are *Instruments* of executing the first *Judgment* on *Her*: After which, that *Cry*, *Chap. 18. ver. 4.* *The People of God are bid to come out of Her*; which could not be, if that had been *Her Final Ruine*, viz. Such as to be found no more at all, as is express concerning that, in the *18. Chapter, ver. 21.* Therefore, I conclude, That seeing that great *City, Babylon*, must *Fall* by such *Instruments* as are prepared thereto, under the *Sixth Head* of the *Beast*, by *God's putting it Then into their Hearts so to do*, (*Chap. 17. ver. 17.*) *before the Eighth* (viz. the *Beast* so much spoken of) *be Revealed*; which never was, by any *Expositor*, reckoned as yet *Accomplished*; that I know of; therefore the *Beast*, is yet to *Appear*: And consequently, the *Time* of his Continuance cannot be supposed to be *One Thousand Two Hundred and Sixty Tears*, yet to come; and if not so many *Tears*, then, of necessity,

it must be *Forty Two Months* in the *Letter*; it being clear, it is a certain *Limited Time* prefixed to these things. Let me add this further, (as a *Third Reason*) viz.

That in 2 *Theff.* 2. That while the *Mystery of Iniquity* works, as it did *Then*, and in many *Antichrists*, as in *John's Time*, which he calls the *Spirit of Antichrist*, and is not revealed in the *Man of Sin*; which is to be in the *last of the last Times*, and likewise near the *Coming of Christ*; which, in the *Beast* and *False Prophet*, is figured out by *Jannes* and *Jambres*, 2 *Tim.* 3. ver. 8. who will *resist the Witnesses*, of whom *Moses* and *Aaron* might be *Types*: We may conclude, the *Beast* is not yet *Come*; and therefore, his *Duration* (after thus come) very unlikely to be *One Thousand Two Hundred and Sixty Tears*. But that I may (if the *Lord* please) speak more distinctly, I shall lay down this *Position*, viz.

That the whole *Prophecy*, from *Chap.* 4. to the *End*, is a *Position* of such things as were to be *Hereafter*; as the *Beginning of Chap.* 4. 1. declares: Therefore, what ever *Interpretation* interferes with That, it is not to be *received*; viz. of any thing so seen by *John*, as *done*; or, as in that order as he saw it, to have been *Accomplished* before that *Vision*: I say, what ever such a *Sense* any one gives of this *Book*, it is to be rejected, as clear contrary to the express *Letter of the Word*: Which, as it's owned for a *Truth*, by many *Expositors*; so, if well heeded, will take off divers *Senses*, which are put upon some *Places* in this *Book*. In which *Book*, we find a most excellent *Harmony*, in laying down the very *Root* of each *Power*, viz. That of *Christ*, and that of the *Devil*, who is *Antichrist*, as they work in *Spirit*, in *Heaven*, and on *Earth*,

Earth, being the same in kind all along; but each Power grows up to a fuller *Manifestation*, till at length both the *Children of God*, and of *Perdition*, shall come forth so visibly here on *Earth*, in the *Witnesses*, *Beast*, and *False Prophet*, as to leave all *Inexcusable*, that refuse the *Good*, and chuse the *Evil*; so that, as Christ said, *There is nothing hid, but shall be made Manifest*. Now, it is plain, That *Antichrist* was in being in the *Apostles Time*, and did then Work; but it was in a *Mystery*; and it was then opposed by the *Spirit of Christ*, in the *Apostles* and *Saints*. And it is the self-same *Spirit* of both kinds, that hath all along been working in each, from that *Time* to *This Day*: And some have over-come the *Evil One*, even in its *Mysterious Workings*; of whom *John* speaks, *1 John 2. 13, 14.* and *Christ* makes Promises to, *Rev. 2. Chap. and Chap. 3.* being the very same, which shall be more visibly fulfilled to *Some*, even in this *Life*. So that, there is, in this Book, Comfort to the *Saints*, who over-come in every Age, even to such as discern *Antichrist* in *Spirit*, whilst he Works in a *Mystery*, and overcome him *There*: Though with the *Flesh* they serve the Law of *Sin*; yet they shall Inherit those very *Promises*, which, in their *Season*, are to be fulfilled to such as obtain the *Redemption of their Bodies*, and are delivered from *Bondage*, and enjoy the *Liberty of the Sons of God*; which *Time* is chiefly pointed at, in this Book of the *Revelations*, from *Chap. 4. &c.* For that *Overcoming*, mentioned *Chap. 2. and Chap. 3.* is not the Same, as that *Chap. 12. 11.* neither is the *Battle* the Same, that every Christian *Fighteth*: For surely, that which is there Recorded, was a Thing to come; it had not yet been; and no doubt, but there is a peculiar Blessedness to such as have Part therein: For then begins the *Kingdom of Christ*, expressly so declared, *Ver. 10. For Now is come the Kingdom of God, &c.* being what we

Pray

The Three
Victories
over Sa-
tan.

Pray for in that Petition, *Thy Kingdom Come*, which was not *Come before*; else what need that Word *Now* be said. Neither is this the same *Victory over the Devil*, as that *Chap. 15. 2.* being a further Manifestation of the Power of God, over the *Dragon*, even in such as are his highest *Instruments*.

The first *Battle*, and *Victory*, concerns every Private *Christian*, in all Ages, since *Christ's Time*; and it is a *Fight Battle* *within*, in his own *Spirit*, with the *Devil* there, and in his *Flesh*; and a *Victory* There brings forth the *Kingdom of God within us*, and is a needful Preparative to the *Second* and *Third Battle*: But in this *First Victory*, all is not included of what is to be done in this World; as some (*Ignorant of the Scriptures*) have been apt to conclude: For, as certain as there is, and hath been such a *Battle* in every true *Christian*, and some have overcome in *Spirit*, (the *Battle* and *Victory* being very Private, known only to God, and their own *Souls*;) I.

So, as certainly must there be another *Battle* in *Heaven*; II. in which the *Dragon*, with several of his *Ministers*, amongst *Battle* such as are called *Christians* and *Professors*, shall discover his *Malice* against some particular *Persons*, because they are appointed to be *Instruments* to bring forth the *Kingdom* of our dear *Lord*; being (*Rev. 12.*) called by the Name of a *Woman*, and a *Man-child*, and the *Angels of Michael*. And this *War* is not managed so privately as the *First*; but by *Two Companies*, in and amongst *Professors*, in a more visible way. The Weapons of *Michael's Angels*, in this Warfare, being, as is exprest *Rev. 12. ver. 11.* Of which, that which appeared, was their owning such *Persons*, and such a *Truth*, as was then opposed to the *Death*, if called thereto, upon such an account. This
Second

Second Battle, I reckon, is now betwixt the *Papists* and *Protestants*; which the *Issue* will fully declare, by the *Devils* being cast out of *Heaven*, and the *Beast's* arising.

III. And this goes before the *Witnesses*, and the *Beast*, in whose *Time* is the *Third War*, being still more outward; the *Weapons* also of their *Warfare* being different: The *Second* being in *Word* more, as to the outward Part thereof; this in *Deed* also. For these *Witnesses* being clothed with the *Mighty Power of God*, do vex their *Adversaries* where ever they turn towards *Them*, by plaguing *Them* in divers *Manners*; and in *Them* is the *Mystery of God* finished, viz. The *Militant State* of the *Church*, so far as a *Sack-cloth State*; That Promise made, *Gen. 3. 15.* being compleated in them, *Of the Serpents bruising their Heel*, by killing their *Bodies*; That filling up the Measure of the *Sufferings*, which are behind, being the *Seed of that Woman*, (*Chap. 12.*) as *Christ* was the *Seed of the Virgin Mary*; concerning which, it is said, *There should be Enmity put betwixt Her Seed, and the Serpents Seed*, which here comes to be more fully *Manifested*; they knowing these to be the *Heirs of the World*, more fully than those that Crucified our *Lord*, *Knew Him*: For it is said, *Had they Known, they would not have done it*: Yet, notwithstanding, His *Blood* fell heavy on them. And how much heavier ought it to fall on such, as Crucifie *Christ*, so manifestly seen in these his *Witnesses*? on whom he takes *Vengeance in the Vials*, and *Last and Fourth Battle*, the *Saints Fight*, viz.

IV. That of *Armageddon*; wherein they sufficiently break
A Victory before they Fight. the *Seed of the Serpent's Head*, and his *Froggs Spawn* also. And it is very clear to Me, That none of the *Vials* (being the *Seven last Plagues*, in which is fill'd up the *Wrath* of

of God) are poured out, till after the *Seventh Trumpet's Sounding*; each of those *Sepienaries* succeeding in their order: First, All the *Seals*, then, All the *Seven Trumpets*; and lastly, All the *Vials*: Not one of the *Vials* being poured out, till the *Seventh Trumpet* had sounded; being All appointed to plague the *Enemies of the People of God*; and comprehended under the *Third Woe*; whereas, under the *Second Woe*, the *Bodies of the Saints* do suffer under That. And it cannot be supposed, That they shall Drink any of the *Dregs of that Cup of Fury*, the *Last Part* being appointed for the implacable *Enemies of Christ*: Besides, we find not the *Temple of God*, (out of which came the *Vial Angels*) opened, till after the *Seventh Trumpet* hath Sounded. And we find, they are come out before the *Vials* are said to be given Them: So that we have, in this Life, Four remarkable *Battles*, and Four signal *Overcomings*; which some *Saints* do obtain: The *First* is common to all Ages, since the Beginning of the World to this Day; the *Second*, *Third*, and *Fourth* also, are peculiar to some particular *Seasons*, and that in the *Last Days*; and that never before known, unless in some rare Resemblances, or One *First Fruits*, even in our Lord *Jesus*. And Blessed are those, that Fight the *First Battle*, and Overcome, for their Reward shall be, as (in *Chap. 2. and 3.*) is declared by our Lord: But more Blessed are such as live to the Time of that *Battle* with the *Dragon* in *Heaven*, and Fight therein (espousing the Cause and Quarrel, the *Devil* and his *Instruments* (in such Assemblies as are called *Churches*) hath against some peculiar Ones) and Overcome; For then is come *Salvation* and *Strength*, and the *Kingdom of our God*, and the *Power of his Christ*, &c. But yet, most Blessed are such, as get the *Victory* over the *Beast*, and over his *Image*, and

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over his Mark, and over the Number of his Name, &c. as Chap. 15. vers. 2, 3, 4. For they enter into that Harvest, which many have desired to see, but have not lived to see it; for they come now actually to *Liberate* the Promises.

§. III. The WHORE, or Babylon, called, The Great City, and Holy City.

III. **T**HE next and *Third Thing* is, the ~~Whore~~, Interpreted to be *The Great City*, which Ruleth over the *Kings of the Earth*, even those *Ten Kings*, who, after, occasion Her bringing down, by making Her *Desolate and Naked*, without *Defence*, and *Eating Her Flesh*, and *Burning Her with Fire*, viz. taking away Her *Revenues*, and otherwise *Afflicting Her*. This is also that *Holy City*, (as I understand, Chap. 11. ver. 2.) *Trodden under Foot by the Gentiles*, viz. *Nations*, part of those on whom She *Sits*, (Chap. 17. 15.) being that *Judgment* there Executed, (Ver. 16.) or appertaining thereto, in order to Her *Fall* (Chap. 14. ver. 8. and Chap. 18. ver. 2.) going before the *Witnesses Prophecy*; And, till that *Fall*, She is a *Mystery*. Now, this *City* is such as is very *Eminent* for *Greatness*, and for *Merchandize*, the *Metropolis* of the *Nation* where it is; whose *Livery* is *Purple and Scarlet*, *Gold* and *Precious Stones*, and *Pearls*, in which several *Martyrs* have suffered before Her last *Falling* (it's probable, after Her *First Fall*; there

there seeming to me *Two Falls* at least, in that every where that Phrase, *Fallen*, is doubled; but that being a Conjecture, we come to what is certain) she hath a *Golden Cup* (not like *Gold*, or as it were, as is said of the *Locusts*, Chap. 9 7.) in her Hand; which may very well be the *Bible*, as such as She holds forth, that doth contain all the *Abominations*, and filthiness of Her *Fornications*; wherewith She makes all *Nations* to *Drink*, (after She had committed *Fornication* with the *Kings* of that *Land*) even with the *Wine of the Wrath* (or *Mad Zeal* for some *Opinion*, it may be supposed) of her *Fornication*.

This further Description is given of *Her*, That She sits upon *Seven Kings* (called a *Beast* with *Seven Heads*) whose Royal Cloathing is *Scarlet*, having *Blasphemous Names* or *Titles*; *John* seeing *Her* at that *Time*, (in this *Chapter*) when *Five* of *Her Heads* were *Fallen*; and therefore She must sit on the *Sixth*, which was *Then* in Being: It being such a *Time*, when *Her Cup* was *Full*, and She *Drunk* with the *Blood of the Martyrs*, &c. and was the *Mother of Harlots*, &c. and when *Her Judgment* was come, viz. to be as *Chap. 17. ver. 16*. For it is declared, That *God hath* (in the *Preterperfect Tense*) put it into the *Hearts*, &c. (*Ver. 17.*) and, That *She Reigneth*, (*Ver. 18.*) as a Thing *Then* in *Possession*. And if we must take those Words, *Five are Fallen*, as a Thing *Then* past, why not the other Expressions also, according to their *Grammatical Sense*? It is said, *The Seven Heads are Seven Mountains*; and some read the next Words, *And they are Seven Kings*; however [*There*] is not in the *Original*; but runs thus, *And are Seven Kings*; which word *are*, may refer to the *Mountains*, as well as to the *Heads*, for ought I can see: Therefore, till *That* be

The Proof
of Her be-
ing One
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fully Determined, we can lay no stress *There*, as a sure *Mark* to know that *City* by; there being *Marks* sufficient to know *Her* by, without That; as a remarkable *Greatness* at the *Time* of *Her Judgment*, (for at the very last, there seems to be the greatest) and *Eminent* for *Merchandize*; and in whom the *Martyrs* of *Jesus* suffered, and sat on a *Beast* having *Seven Heads*, and *Ten Horns* (it's very probable) annexed to each *Head*: And these *Heads* may be known, by having the Name of *Blasphemy* on them; and that they are but *Seven*, and She sits on each, as a *Woman*, or a *Whore*, being called by both Names; for she must be a *Virgin* first, and after she becomes a *Whore*, and That must needs be *One Fall*; and when She hath fill'd her *Cup Full*, She hath *Another Fall*, by those *Ten Horns* pushing *Her*. There are two Things; as to this *Babylon*, to be a little further Insisted on: *viz.*

First, That hereby is meant One particular *City*. And,

Secondly, That this *City* seems most likely to be in some *Protestant Land*.

As to the *First*, these *Reasons* may suffice:

I. To all such as take the *Seven Hills*, as the *Place* of *Her Situation* (as is generally, by *Expositors*, so taken), There need no other Argument to prove *Her* to be One particular *City*, exclusively to all Others: For no Other *City* is here Spoken of but of such as sits on *Seven*, &c. and what ever *City* did not sit so; is not *This* here spoken of.

II. But, *Secondly*, *Her utter final Destruction* confirms it; which seems to be under the *Seventh Vial*, the other *Cities*.

Cities Falling before *Her*, (*Chap. 18. 19.*) and She being reserved *Last*, to Drink of the worst part of that *Cup*; which *Wrath* seems (*Chap. 18. ver. 6.*) to be Executed on *Her*, by such as She had dealt *Evilly* with, and that out of *Her* own *Cup*, according to the *Righteous Judgment* of God, declared in *His Word* against *Her*. So that, She seems not to suffer with, or in that manner as other *Cities*; and therefore is in *Scripture* reckoned as a *City*, distinct from other Places.

And that She is in some **Protestant Land**, seems to And in me most probable: For, in the *Scripture*, I find Two some *Protestant Cities*, called, *Harlots*, *Ezek. 23. Abolah* and *Abolibah*, explained to be *Samaria* the *Elder*, and *Jerusalem* the *Younger*: And it is manifest, That the *Gentile Christians* succeed in the place of the *Jews*, (*Rom. 11. ver. 17, &c.*) and may justly expect the same Severity to be shewed towards us, as was towards *Them*, if We transgress as They did (*Ver. 21. 22.*)

Now, I would ask any one, Whether of those Two *Whores*, is it likely, the *Holy Ghost* resembles *Babylon* to? Is it to the *Elder*, that was Head of *Ten Tribes*? or to the *Younger*, the Head of *Two Tribes*? Nay, is not *Babylon*, in the *Revelations*, called the *Holy City*, (*Chap. 11. ver. 2.*)? and the very same *City*, (*Ver. 8.*) called, *Spiritually*, *Sodom* and *Egypt*, and the *City* where our *Lord* was *Crucified*? And, What can we suppose this *City* to be, but such an One that is compared to *Jerusalem*, called the *Holy City*, where *Christ* was *Crucified*, *Matth. 27. 53*? *Rome* being rather *Sodom* and *Egypt*, and the *City* where our *LORD* was *Crucified* in the *Letter*, rather then *Spiritually* so called. And when our
Lord . . .

Lord comes, all the Tribes of the Earth shall wail because of Him: And if Judgment begins at the House of God, where shall Sinners and the Ungodly appear?

- And forasmuch as it is certain, The *Witnesses* are to be in the same *Land* where that *City* is, and in that *City*; (And where should that *Witness* be, but amongst the *Refined Christians* which are *Protestants*?) Let not us, *Protestants*, put the *Evil Day* far from us; making such a *City*, and such a *Beast*, to be in a *Country* far from us; For hereby we put the most *Glorious Witness* that ever was (next to that of our *Lord*) far from us also. The *City*, called *Babylon*, was such a *Mystery*, as *John the Divine* wondered at, with great admiration, that ever so fair an *Appearance* should prove so very *Wicked*; and after an *Habitation* of *Devils*, as *Chap. 18. ver. 2.* is said: Which, had it been *Rome*, had been no such matter of *Wonder*, if what is Recorded of *Her* be True.

But, that I may press this closer, Let this *Thing* determine the Truth of my *Apprehensions*, viz. The *Falling away, &c. long, of some Eminent Protestant City to Popery, either from Fear, or Love, to this World*; which, when come to pass, I dare boldly proclaim, *Babylon is Fallen, is Fallen*: And then shall the *Witnesses* and *Beast* appear, and such a *Time* as hath never yet been in the *World* before. And just before this, shall there be as remarkable a *War* in *Heaven*, concerning some *Time-Truths*, as ever was known; it may be, between *Papists* and *Protestants*: The Issue of which, will be such clearing up the *Gospel-Truths* then in *Controversie*, as the *Devil* and his *Instruments* shall find no Place in *Heaven*, (viz. by any such *Pretensions* as *Scripture, &c.*)

to *Prevail*; and therefore comes down, of *Constraint*, on *Earth*, to *Club-Law*, to compel *All* to do as he would have them; by giving up to the *Beast* his *Power*, *Seat*, and great *Authority*. And who-ever *Worships* the *Beast* *Then*, doth *Worship* the *Devil*; or *Submits* to Him to do as shall *Then* be required, and runs the hazzard of *Eternal Ruine*.

This *Then* is my Advice to All, Not to seek to help themselves by an *Arm of Flesh*, viz. by the *Sword*; (considering that Place, *Chap. 13. ver. 10.*) but by *Faith* and *Patience*, committing themselves to the *Lord*, (as is hinted, *Chap. 14. 12.*) utterly refusing to close in with this *Temptation*, *Trusting* God with their *Lives*, *Liberty*, and *Estates*, and all that is dear and near to them in this World; being assured, there remains a peculiar *Blessedness* at that *Time*, to such as *Dye in the Lord*, according to what is Recorded *Chap. 14. ver. 13.* I desire to be wholly gathered up into that *Witness*; which, I am perswaded is speedily to Appear, chusing rather (in my settled *Judgment*, the *Lord* help me to do so in my *Practice* also) to suffer *Affliction* with *Them* in their *Sack-cloth* condition, than to enjoy the *Sinful Pleasures* of that *Egypt* (wherein their *Bodies* must (e're long) lie *Dead in a Season*, esteeming the *Reproach* of *Christ* greater *Riches*, than the *Treasures* of *Egypt*, as fore-seeing the *Glory* that will certainly follow: For such shall certainly rise again, after a few *Days*, and have that *Recompence* of *Reward*, (*Chap. 11. ver. 18.*) and *Judge* those that *Falsly* *Judged* them: These, verily, are the *True Words* of *God*, Amen. *Even so come*, Lord *Jesus*.

But

But, I shall add something further, to remove those *Two Things* that lodge too much in the Minds of some *Men*, to hinder a True Understanding of this *Book of the Revelations*, which I mentioned before, *viz. First*, As to the *largeness of the Empire*, where such Things are to be : And, *Secondly*, The *length of Time* for accomplishing the same : That they are much more than to Me they seem to be.

As to the *First*, *viz. largeness of the Dominion*, where the *Beast* is, or over which he is to *Rule*, making it to be a *Monarchy* : I Answer;

First, By All, it is concluded, That that *Little Horn* (*Dan. 7. ver. 8.*) is the *Beast*. And it is very clear, he comes up among them, and plucks up but *Three* by the *Roots*; nay, he comes up after them in the close, he continuing till *Christ* comes, as in that *Chapter* appears (*Ver. 22.*) and that His continuance is Limited to *Time, Times*, and dividing of *Time* : And it is expressly said, (*Ver. 24.*) That He ariseth after the *Ten Kings*, and Subdueth *Three Kings*; so that, He is Governour but of *Three Kingdoms*; which is not a Third Part of the *Monarchy*, and, it may be, much less. Hence also we may observe, That the *Ten Kings* belonging to this *Fourth Monarchy*, cannot be those *Ten*, (*Rev. 13. and Chap. 17.*) because that very *Beast* plucks up *Three* of Them by the *Roots* : And these have no *Kingdom*, till after the *Beast* come, and *Reign* : But those *Ten* in *Daniel*, are before the *Beast*, and continue *Alive* after Him, (*Ver. 12.*) whereas these *Ten* in the *Revelations* are Slain before, (as *Chap. 19. ver. 21.*) or at His Taking.

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By *Earth*, in the *Revelations*, is meant *Land*; not all the *Earth*, as (*Rev. 16. ver. 14.*) may appear by a distinction being made between the *Kings* of the *Earth*, and of all the *World*; which Word *World*, it's like, may extend but so far as in some Places of *Scripture* it is taken, (*Luke 2. 1, &c.*) viz. To some Part of the *World*: And however, it is certain, that much of what is done, is in that *Great City*, or some *Places* under its *Rule*; which is still a lesser *Compass* than *Three Kingdoms*. And because that *Difficulty* may be removed, viz. That what is related to be done *There*, (*Chap. 11. ver. 9.*) cannot be done in so small a *Compass*, and in so *Little a Time*; Consider but what was done at *Babylon*, in the Plain of *Dura*, within the hearing of that *Musick*, *Dan. 3. ver. 4. and 7.* There *People, Nations, and Languages*, hear that *Musick*; and therefore, are in no very great *Compass of Ground*; and its like, see that *Image, &c.* And all this in no great *Length of Time*, it's very probable: And that might be a *Resemblance* of the *Time* of the *Beast*. As also, The *Lord's* wonderful Appearance for the Deliverance of the *Three Children*, that refused to *Obey* the *King's Command*, may be of what will befall some in the *Beast's Time*. 11.

But a second *Difficulty* is, as to *Length of Time*, viz. Supposing a much longer *Time* must be taken, to fulfill all those *Prophecies*, than a few *Years*: Besides what I have formerly said, (which seems to me *Unanswerable*, viz. the *Spirit* speaking expressly of the *Devil's* knowing this *Time* to be *Short*; being the *Time* of accomplishing much, or most of the *Revelations* before the *Thousand Years*) I shall add this, viz. What is said *Chap. 22. ver. 6.* the same being said *Chap. 1. ver. 1.* 11.
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being the exprefs Words of the *Angel*, viz. That ſuch Things as are herein contained, muſt ſhortly come to paſs: The true Meaning of which Words, ſeem to Me to reſpect the Time of Accompliſhing, when begun; amounting to the ſame as theſe Words, *Rom. 9. ver. 28.* He will cut it ſhort in Righteouſneſs; becauſe a Short Work will the Lord make upon the Earth. And ſuch a thing ſeems to be hinted before, *Matth. 24. 23.* that thoſe Days ſhould be ſhortened.

For the Genuine meaning of theſe Words (*ἄρα τοῦ ῥίξου*) is, That there is a neceſſity, that ſuch things as are herein contained, ſhould be done ſuddenly, or quickly, or ſuſtly: That Word *ῥίξου* (*Chap. 22. ver. 7, 12, 20.*) is uſed for the Coming of Chriſt, viz. like Lightning, *Matth. 24. 27.* and ſaid to come as a Thief in the Night, as to the Suddenneſs and Unexpectedneſs of it. There is another Expreſſion, *Rev. 22. ver. 10.* viz. Seal not the Words of this Prophecy, becauſe the Time is at Hand; which doth ſeem to intimate, That the Words of this Book have no Seal on, (except what the Seven Thunders utter, being indeed not Written) and therefore, not ſo Myſterious as ſome make them; and, it may be, much plainer than is imagined: And if ſo, the Time muſt needs be Short indeed.

The Conclusion.

AS to that other Expression, *For the Time is at Hand*, (with which I shall conclude:) It hath seemed good to the *Holy Spirit*, to express his Mind concerning these great Things, as if *Very near*: So that in all Ages, all *Christians* might be upon their *Watch*, as our Lord commanded, not knowing what *Hour the Master would come*; lest they should fall into such *Evil Courses*, as that *Wicked Servant did* (*Mat. 24. 48, 49.*) by concluding, his Lord delayed his coming; or, at least, into such a *Sleepy Security*, as those *Virgins*, (*Matth. 25.*) or be *Ungirt*: Therefore, it is said, *The Lord is at hand: These are the Last Days; behold, I stand at the Door. This Generation shall not pass, till all these things be fulfilled, &c.*

And though what is said be true, in such a Sense as the Lord intends, with whom a *Thousand Tears* are but as *One Day*; but, yet as to *Man*, the *Time of Christ's Second Coming*, when the *Apostles* wrote, was a long *Time* before it would come; as we, at this *Day*, know assuredly it is so: But this Use we may make of such Expressions, That if it were true *Then*, how much more true is it *Now*; and may with greater force make use of such an Argument *Now*, which the *Apostle* did, *Rom. 13. ver. 11.* &c. and press that upon our selves, which *Peter* did, *2 Pet. 3. 13, 14.* which the Lord give us Grace to do, and not to Cavil and Dispute about *Doubtful Expressions*, so long till we overthrow our Own Faith, and lay a *Stumbling Block* for Others also; but let us agree, and

Love one another, walking together as Brethren ; and in Love helping each other to the Knowledge of the Truth, (not Opinion) as it is in Jesus : And the God of all Truth will be with us, and encrease our Knowledge ; which, for Jesus Christ his sake, He will do for all Those that earnestly seek Him. *Amen, Amen.*

I leave this Epistle to the Church, to be Determined by the Word of God ; to the Judgment whereof, I willingly submit my Opinion, concerning the Meaning of this Book.



FINIS.

